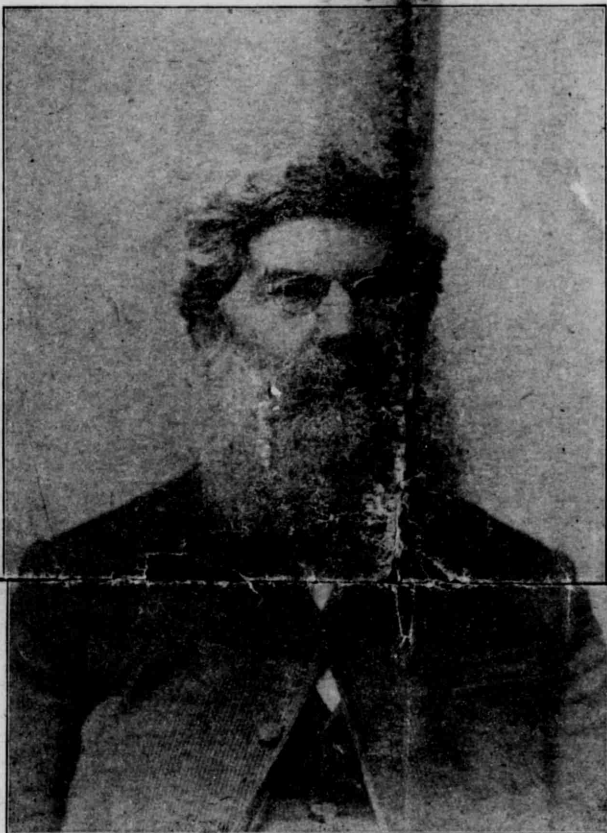


## HAPPINESS WITHOUT WEALTH

One of the Gems that Came from the Pen of  
of Our Former Editor During the  
More Recent Years of  
His Active Life

**NO ENEMY OF THE RICH  
NOR MALICE TOWARD THEM**



(By C. C. MOORE)

I am in position peculiarly favorable for discussing intelligently the comparative merits of poverty and wealth. If you knew all the circumstances you would not know whether to call me a poor man who daily labors on a farm or a well-to-do Kentucky farmer in the famous Blue Grass Region and I do not know, myself. I write on Sunday, June 4th. I am in a lovely, but plain little home, with an abundance of the necessities of life around me and some of the luxuries.

The air is full of the songs of the beautiful birds and the fragrance of beautiful flowers and no man could be more thoroughly satisfied with his wife and family than I am. We are all in good health.

This little paper is the idol of my life, but if it were necessary for me to pay \$200 to keep it from suspending forever, I could not do it. I am some times unhappy; generally growing out of discouragements in connection with this paper, but the greater part of the time I think I am happier than the average man, and as I write this I am free from any pain of body or mind—a thing that few, if any, millionaires could say.

I am surrounded by three men with an aggregate wealth of \$8100,000,000. I have no more envy for them than they have of me and I would no more exchange conditions with them than they would with me.

I feel no disposition to deprive any of them of a dollar of their money.

I believe they are just as honest as I am. If any of them should meet me on the road this morning neither of us would know the other. In their little social dealings with my family they have been kind, and in their business dealings have been just as honest with us as we have been with them.

So far as I know they have just as much right to what they have as I have to what I have or have not, and as their neighbors and a citizen, I would defend their rights to their property just as I would a poor neighbor's right to his property.

I think my rich neighbors foolishly

an immense amount of money in a vain and unphilosophic search for happiness that would make them and others happier if they would use it differently, but I do not know and have no ground for dictating to them. I would probably do just as they do if I had their money. There was a time when it would have been no trouble to me to pay \$200 by giving my check, I was not as happy then, as I am now.

The change in my financial condition I do not at all regret. I lost money publishing this paper, and by fire with out insurance and by going security and by building a flour mill and by getting or farm products less than they were worth. We have given our children very costly educations, and we have been hospitable and have traveled and have paid the best wages to those in our employ, and I do not regret any of it, for we have done what we believed was right and have all lived moral and industrious lives. I am in my 68th year. I am more and more, all the time confirmed in my infidelity, and am more and more convinced that the only way to be happy is to try to make others happy and that neither wealth nor poverty have any bearing, whatever on our happiness. I have no sympathy with the envious hate that is bestowed upon Rockefeller, because he is rich, by men who would take every dollar of his wealth, if they could, by any means, fair or foul, but I do not believe that Rockefeller is to-day as happy a man as I am, and I doubt if I am as happy as the well-paid and well-fed Negro laborers with whom I and my educated farmer son worked every day.

I believe there is no greater or commoner error than the envy of the rich by the poor. These rich men pay the highest price to the hundreds of laborers in their employ and get the smallest returns for their money. A man named Penniston, a New York City actor and saloon keeper, won a half a million dollars in the Havana lottery. He came and bought a splendid house and farm in sight of my little home, 'Quakeracre' It was a handsome house that was built by my assassinated cousin, Carter

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## ONE OF NATURE'S GREATEST MIRACLES

When Mrs. Josephine K. Henry Came From  
the Cosmic Pottery she was the  
Finest and best of all Specimens

**ARMSTRONGS OPINION OF THE  
BRAVE KENTUCKY WOMAN**

By JAMES ARMSTRONG.

To the Blade:—  
Notwithstanding the practise Nature has had for millions of years in the manufacture of men and women it is not often that she turns out a first-class piece of work. This may happen because Nature is a woman (she) and has a pious husband, Jehovah, perhaps, who spoiled her work by bossing her. In my opinion it happens because nature is Unconscious, godless and thus working like a machine turns out for the most part a low grade of work—christian husbands by the millions and just as many foolish women who are willingly their chattels.

Once in a while however Nature turns out a good job. She didn't do so bad when she made Giordano Bruno whom the church used as kindling rather than let him go to waste altogether; Voltaire was a fine achievement and so was Paine and Ingersoll and Moore, the man whom Kentucky christians sent to the penitentiary because they did not know how to take him to hell.

Nature I say did pretty well when she made these men, but they are not her highest claim to the distinction of miracle-worker. She ought to turn out a triple X brand of masculinity without half trying, for man has been her spoilt child through all the ages; and it seems there ought to be at least a dozen Shakespeares instead of one. This happens perhaps because Nature now and then makes a great woman and is so elated over the performance that she works indifferently for a long time afterwards.

Josephine K. Henry is as fine a specimen of workmanship, or rather workmanship as was ever turned out of the cosmic pottery. She is a genius; and that is as much as can be said of a man and more than can be said of the most of women. I haven't a good opinion of the majority of women because they have such a poor opinion of themselves. In fact, in this respect they are no better than the most of men. They are afraid to let go of the old superstitions—afraid to give up their bosses, the women their husbands and the men their employers. Mrs. Henry is not afraid of the gods and to judge from her little book on marriage and divorce she is not afraid of the men.

"How many men," she says, "who stand at the marriage altar with a bride 'as pure as ice and as chaste as snow' and who would cast her away if she were not, are pure and chaste themselves? How many?" "How many men after five, ten or twenty years of married life are as pure to their marriage vows as their wives who have borne the pangs of maternity and lived lives of self-sacrifice? How many? Let them answer for themselves. How many men cling to drunken and unchaste wives? Not many. How many wives live lives of mental torture with drunken and unchaste husbands? (Marriage and Divorce, page 22.)

Again—  
"In animal kindom we find no male attempting to rule the female, until we come to the animal world evolution, alas, developed into a theologian." Page 36.

Then again on same page—  
If christianity would make good its boast that its influence alone has elevated and done justice to women, let it call a halt on trying to save the soul of the mild, moral, gentle, peaceful orientals, and right the wrongs of women in christian homes, upon whose loyalty its very existence depends."

Loyalty! Not only the one great curse of women but of men as well. Shakespeare knew this and was doubtless thinking of it when he said "unto thine

own self be true and it will follow as night and day thou canst not then be false to any man." But loyalty is the only hope of theological andboozological man! It is the mortar and hair to the wall of his lust-mad and religion-crazed tyrannical egoism!

That nature evolved a theologian is why I think nature is unconscious—doesn't know what she is doing --- and nothing is more marvelous to me than that the same cosmic machine should have made John Calvin and Josephine K. Henry. The goodness and greatness of the latter is compensation perhaps for the meanness and littleness of the former. How strange it seems that the same forces created the murderer of Servetus should also have made the author of Marriage and Divorce, and therein is found, I think, the strongest instance of universal godlessness. A good god would certainly not have made Calvin and a bad god would not have made Mrs. Henry; and since there is only one god, not counting the Holy Ghost and the son, the chances are that the god-messiah is the theologian who call "loyalty!"

There are sixty good pages of good reading matter in "Marriage and Divorce." It will stand reading twice and there is a part of one paragraph on page 38 which might well be memorized: "Woman should demand that financial independence be conceded to them as wives and mothers, or that they be placed in a condition to render themselves economically independent."

I do not agree with Mrs. Henry when she says woman should have the ballot and it is because I do not believe men should have it. What we need, both men and women, more than all else is that with which Mrs. Henry is so richly endowed—commonsense and the courage to use it for honest people to vote since thieves are certain to count the ballots!

## MORE SAVIORS THAN EVER

Records Prove that Jehovah Fibbed to  
Abraham, Isaac and Jacob When  
Making Promises.

**JESUSES NUMBER ONE  
HUNDRED AND THIRTY-SIX**

(By GEORGE VALE).

In the Blade of February 10th, Mr. E. Lewis has again attempted to show to us that by beginning at the time of the supposed birth of Jesus and tracing the line backward to his ancestors, he can prove that the said Jesus is a myth; and this he assures us is his natural method of procedure; viz. to use the myth so-called to prove that his ancestors lived at times other than those that history records; though he again assures us that those ancestors were real historical characters, and he further tells us that he made his former statements without mature thought, though he wrote then that they were correct and even tells us that he expected at the time to convince all close readers of the Blade and Bible. But now, he confesses that he made a mistake; but not daunted tries again, so probably we may expect to see in a few weeks another confession that he has failed to give us the aces. If it be natural for Mr. Lewis to use a myth, a genuine

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## FREE SPEECH LEAGUE TO THE RESCUE

Pious Moralists Cause the Arrest of Physical  
Culture Magazine Editor in New York  
and a Test Case is to be Made by  
the League

**SUMMARY OF THE LAW  
POINTS IN CONTROVERSY**

Bernarr Macfadden has been again arrested for obscenity. This time, it is for sending his magazine, "Physical Culture," through the mail. The offending matter was those portions of the serial story: "Growing to Manhood in Civilized (?) Society," which appeared in the November, December and January numbers of this publication.

The Free Speech League has secured Mr. Macadden's consent to make his a test case to be taken to the Supreme Court of the United States on constitutional questions never heretofore raised. Should the contention of the Free Speech League be upheld, it will forever abolish all present obscenity laws and probably make it impossible to enact any similar laws, in so far as they relate to the circulation of literature among adults.

Macfadden's case will be argued in U. S. District Court, Trenton, N. J., March 26th, and no doubt will be appealed, no matter which way decided. Under a recent statute, the government can appeal on questions of law in criminal cases.

The Free Speech League has contributed to pay the fees of the case, and will be necessary to make this a fight to the finish. All remittances should be sent to Dr. E. B. Foote, Treasurer, 120 Lexington Ave., New York City.

The following summary prepared by Theodore Schroeder, attorney for the Free Speech League, briefly recites the new points to be raised in this test case.

### Statement of Contention.

The postal laws against obscene literature are unconstitutional for each of the following reasons:

1. Congress having express power to establish post offices and post roads, it also has the implied power to pass all laws "necessary and proper" for the execution of the power to establish post offices and post roads. The right to create a postal system implies the right to determine the gross physical characteristics of that which shall be carried or excluded. It has been decided that Congress also has the power to preclude the use of the mails as an essential element in the commission of a crime otherwise committable and over which Congress has jurisdiction (such as a fraud and gambling) within the geographical limits of its power. But it is now claimed that the power of Congress is limited to the use of means which are a direct mode of executing the power to establish post offices and post roads, and cannot be under the pretense of regulating the mails, accomplish objects which the Constitution does not commit to the care of Congress, under the pretext of regulating the mails, to control the psycho-sexual condition of postal patrons. A differential test of mail matter based upon the opinions transmitted through the mails, or the psychological tendencies of such opinions, upon the addressee of the mails, or a different test case upon an idea which is not actually transmitted, but is only suggested by one that is transmitted, bears no conceivable relation to the establishment of post offices or post roads for the transmission of physical matter only, and not thought waves nor telephatic messages. It follows that Congress has not the implied power to make such a regulation.

2. Our Constitution precludes the punishment of mere psychological crimes. The creation of crimes which are based only upon ideas, such as constructive treason, witchcraft and heresy either religious or ethical such as were once penalized, are now prohibited. "The doctrine is fundamental in English and American law, that there can be no constructive offences." All punishable crimes must be based upon an imminent physical, or material, or other demonstrable and ascertained, injury to some

one. Psychological postal crimes are absurd. The present postal law against "obscene" literature does not predicate crime upon any actual injury, but solely upon a speculation as to the problematical psychological tendency upon a hypothetical person, of that which is sent through the mails. Congress has no power to predicate crime upon such factors.

3. The postal laws against obscene literature is void under the constitution which guarantees the right of freedom of speech and press in this that it is the artificial legislative destruction of equality, or creation of inequalities, of opportunity for the dissemination of ideas of conflict tendency. Freedom of the press is abridged whenever there is not equality of freedom in the production and distribution of printed ideas.

4. The statute furnishes no standard of test by which to differentiate what book is obscene from that which is not, because of which fact the definition of the crime is uncertain. Furthermore, it is a demonstration of science that obscenity is not a quality of a book, but is solely and exclusively a condition or effect in the reading mind. This is evidenced in the result that it has been and always will be impossible to state a definition or test of obscenity in terms of the qualities of a book; or such a one that, solely by applying the test to any given book, accuracy and uniformity of result must follow, no matter who applies the test; nor such that any man may know in advance of a trial and verdict, solely from reading the statute, what the verdict must be as to the obscenity, and consequently criminality, of every given book. Neither the statute nor the judicial tests of obscenity or indecency furnish any certain advance information as to what must be the verdict of a jury upon the speculative problem of the psychological effect of a given book, upon a hypothetical reader. Their verdict is therefore not according to the letter of any general law, but according to their whim, caprice and prejudices, or varying personal experiences and different degrees of sexual hyperaestheticism and carrying kind and quality of intelligence upon the subject of sexual psychology. In consequence, every such verdict is according to a test of obscenity personal to the court or jury in each case and ending upon no other court or jury and not according to any general law or uniform rule. One of the reasons underlying this uncertainty, is the fact that "obscenity" is not a quality inherent in a book or picture, but solely and exclusively a contribution of the reading mind, and hence cannot be defined in terms of the qualities of a book or picture.

5. The first result of this uncertainty is that the statute of Congress herein involved creates no certain or general rule of conduct for the guidance of citizens, and does not enable them to know if their proposed act is in violation of law, and therefore every indictment under said statute is without due process of law.

6. The second result of this uncertainty is that every indictment under said statute is always according to an ex post facto law or standard of judgment specially created by the court or jury for each particular case. The Congress of the United States has no power to determine guilt of crime according to varying personal standards, (like the opinion of a jury on the psychological tendency of a book upon a hypothetical reader) and which in the nature of things cannot be known at the time the alleged act was committed, nor before the rendition of a verdict thereon, be-

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